M-384
Wednesday November 28, 1962
Played on February 28, 1963

TABLE OF CONTENTS

How and how often did you think of work? Putting work to practise will enable one to digest ones knowledge.

Dawn Swift: What is a universal moral code for us and for children?
Mr. Nyland: Difference between waking and sleeping state. Desire has to be in all three centers. Necessity of impartiality. Starting on a small scale.
Moments one never forgets of accidental awakening. Questioning the beliefs one has about oneself. Why do I want to be serious about life?
Present behavior based on morality of civilization. The difficulties of going against them. Following them is the easy way.

Essential quality cannot be effected by conditions of ordinary life. Becoming less changable and untouchable. What is permanent in us, that we know that thru experience?

Ethical conduct relates to ones I, being not subject to Earth.

Steps and levels in development. At which level am I universal? The rule of one, three two, etc.

Work and fulfilling obligations of ordinary life.

How to teach children thru example and being. Unselfish giving.

The one commandment to wake up. The key of objectivity. Ones conscience becomes ones God. The purpose of life.

Taking the covers off psychologically. How to observe oneself, an explanation of the requirements. Becoming unchangable and untouchabl

The possibility and the probability. Growth towards His Endlessness.

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Well, it does not take long for a week to go by. I am wondering, if one is conscious, if a week also goes as fast. Have you ever tried it? Tried to prolong a conscious state and to see what happens to time? It would be very interesting. I do not know what your results will be. Also, how often did you think about work during the week? I mean, that it occurred to you, that it was in your mind. And how often did you am do something about it when you were reminded? And what kind of attempts did you make in the beginning of the day, thinking that today I will make a special day out of it? How often did you think about work kindly? How often did you think that you were sorry that you know about it? All these things come of course gradually; sometimes a little bit more forcefully than at other times.

But, the questions have to be faced; particularly the question of: Do I want something from it and do I get something from it? Is it worthwhile for me to spend the time. And, when I try to encourage you to work, is it something that you really like to hear or is it something that you resent? Or perhaps you resent it to the extent that you feel a little guilty. If you start to feel guilty, something is right.

I believe that there is in some one, in practically everybody, something that would correspond to the necessity of working on ourself. I mean, I think that there is something in each person which really would like to work. And, altho we do not know very much about the fact of being awake, and we do not register, during that period, very much and do not get many impressions because the period of being

awake is so short, the intensity of such an impression that one could get at that time is worth a great deal more than one originally thinks. And very often this question of work is something I am held away from because I do not know what is involved. I have a little fear. And still, I think that I know a little bit about it because I am so close to it. And the actuality of working, the actuality of having an experience of that kind is quite a different thing when you once know and you have made an effort, that you have an experience and a realization that work can have a meaning; then, you will never forget it.

And I do not know how many of you come to that point where you really know that something is worthwhil. Of course, that is the reason we want to talk about it; the reason to find out if there is something worthwhile and if there is really some reason why we want to try. And it is that kind of a reason so that we will forego certain other things in order to associate with the ideas as we now know them or try to understand them; and, what is this level of ones own understanding on oneself at the present time? Where is it? Is it in ones heart? Is it in ones head? Is it in some other place? Is it something that occupies already oneself? Or is it still a little bit too much in a book which gradually might be digested but not as yet being digested by oneself? And the only way by which it will be digested is to try to put certain things that you know to practise and to try to work in accordance with it.

And, in that way, it means that a certain world starts to open up which you do not know and think you do not believe it until you try. And so, you are between the devil and the deep sea because you are associating with ideas that seem to be alright and still you do not have enough courage to try to take a dip, as it were, in them and to try your best.

What questions are there for this week? What is it out of your experience that you can contribute? There are several people that are new now in this group. And we will have to go a little bit more every once in a while in discussing the principles of work again and again. And those who already know it and those who think that they know it, for them it is also very good to be reminded because you forget. You forget so many things. And you also do not realize that if you try to work, that you change yourself. And there therefore, if you are confronted with the same ideas, even if they are put in the same way, you may, at times, if you work, that is, if you actually try to wake up, you will find that you yourself are in a changed state and that you can extract out of the ideas certain things that you did not extract from them before. What question are there?

Dawn Swift: Mr. Nyland, last time Joan had three questions and she was not allowed to ask them all so, now I have one question in three parts.

Mr. Nyland: Oh, how clever.

Dawn: Well, they are related.

Mr. Nyland: I hope so. But the book is not published on one volume.

Dawn: Pardon?

Mr. Nyland: The book is not publisehd in one volume. It is published in three volumes.

Dawn: Well, I just wondered what is your concept of a universal moral code. That's the first part. The second part is...

Mr. Nyland: Wait a minute.

Dawn: I would like to give them to you and then you can decide whether you want to deal with them.

Mr. Nyland: Oh, this will be good.

Dawn: The second part is whether you would care to draw up a set of

commandments to guide our daily actions. And the third part is whether we could do the same fro children, for raising children.

Mr. Nyland: Which one will we start with now?

Dawn: I'll let you choose.

Mr. Nyland: The ten commandments?

Dawn: Okay.

Mr. Nyland: There is only one: Wake up.

Dawn: How?

Mr. Nyland: That is another question. When it says, "Love your neighbor", it does not say how. It is a commandment to love. This commandment is to wake up. There is enough known about how to do it. But, of course, the assumption is that if I say, "Wake up", it means that I am asleep. For that I have to have an experience that I am asleep. And that means that I have to have an experience that I was once awake when I saw that I had been asleep. So, it presupposes an experience of a different kind which I now call an experience of being awake as against all kind of other experiences inwhich I am asleep and many times I do not know I am asleep.

So now the question is: What is the difference between a waking state and a sleeping state? In general, the difference is that I am more complete when I am awake, that I am more myself, present to whatever I do. It is one requirement. It is that, that is, in the three centers: if we can divide a person in three parts, that he has to have towards this aim of wanting to wake up, a desire on the part of all three of his centers to be awake to something; to be awake to himself if he can; to be awake, in the beginning, to certain conditions inwhich he lives and gradually include in such conditions himself.

The second requirement for waking up is that I have to learn what it is to be impartial about myself. That is, of course, a very difficult thing because I am never impartial. I am always

in my mind as well as in my feelings, judging or classifying or liking or disliking anything I do. Unless it is a very simple kind of a movement with which there is no quarrel. And, if I could find in myself certain things which I do not want to change and that I could accept, I can then try to be impartial regarding that kind of a movement. I also could be impartial regarding certain feelings, provided I know enough about the feelings, that they are always that way and not different and that theyy as it were, belong to me as my personality. It is possible that I could be impartial regarding certain thoughts, certain ways of thinking, if I know that such ways of thinking belong to me as a habitual pattern. But, the difficulty is that even if I recognize such ~~dontions~~ of myself, and those have mostly to do with a pattern of habitual behavior, that I then, whenever I see it, I already have a certain judgement that I like them or dislike them of myself. And I include in that a dislike, naturally, because I am not such a fool that I believe that everything I do is right. There are many things that I will criticize in myself and say, "Well, that is a bad trait, my character is not really right. I am weak. I am sometimes hypocritical. I am all kind of things of anegative nature. But, that is the way it is. I cannot help it or that is the way I was born or that is the way God meant me to be", and a variety of so-called rationalization processes by which I accept even such conditions which I, on the face of it, classify as not very becoming to myself.

So, now it becomes a little bit more involved because if I want to start to try to find for myself what it is that I could be objective about, I have to start on a very small scale. I have to have something of myself with which I am really not attached and that I can see. If I try to do this regarding habitual movements, I have a very difficult time because such things, habitual movements, always will put me to sleep. That is, I am not conscious

conscious about them. And many thins that I do in ordinary life, I do without any further thought simply because I do it because my body is doing it. And the same thing applies to my feeling and also to my mind, my way of thinking.

So now, what is required for hits trying to be awake? In the first place, it is that I know a distinction of being awake. Accidentally, there are certain moments of an experience that I am more awake than at other times. We call them shocks, as a result of certain shocks or somtimes as a result of, let's say, moments that ones doe not forget. Whichever way they come about, I experinece them and, at that time, I say, "I am." At that moment I was a different kind of a person and I experience something that I really cannot place but it happened to me and I will never forget it. This kind of a tatse that I have when I have a moment of such nature, is sometimes very desirable. And sometimes it is not desirable. That is, I may, at such a time, let's say, under the influence of fear or being in danger, go thru an experience that I would not like to repeat. If I say, such moments which accidentally happen to me, if I could actually articifically make them, I would not have any desire to relive such moments. So, I think it escludes for me a reason for wanting to work.

On the other hand, there are moments that I experience where I am a little bit more neutral or also where I have an experience which is agreeable or that kind of nature that it is desirable for me to wish for it again. This, I think, is the majority. Moments I do not forget, at such moments, I livem as it were, in a certain form of ecstasy. It is as if I am blessed. I do not know why but I have for that an experience that I say, "I cannot put it into words." If I try to remember, that is, to recollect whatever the experience was and I try to dexcrobe it, I cannot find the words to descr'be it than only saying to myself, "I experienced

a certain state of being inwhich I was not myself and inwhich my ordinary functions did not function."

Now maybe what I am talking is abracadabra. It depends a great deal on ones own experiences in life. And the real reason why I would like to become interested in work and the question of waking up should be based on something else. Very often it is when I see, at certain times, certain things of myself which I know are not right. And I am not behaving even as a human being should behave. And sometimes my best friends can tell me and my worst enemies undoubtedly will tell me and I will not believe them.

So, regarding the question of waking up, I start by questioning that what I now believe is the truth about myself. In regard to that, I put everything that I do in a usual way, any form of behavior, any form of my thought, any form of my feeling under a certain scrutiny and I say, "Is it really the way I feel or I think it is or is it different?" Do I fool myself? Where does the motivation for a certain action come from? And I start to put in myself many question of that kind; tryong to put myself, as it were, to the test to find out that that what I think or what I feel is based on a reasonable assumption or is it beased on some kind of am associative thought or is it based on an acquired characteristic?

So, it comes down to the question of finding out for myself. Is there really something essentially me which is less changable than that what I call that what I am on the periphery which may be a manifestation of my personality in certain forms. And then I go over in my mind, in my memeory, trying to trace certain experiences inwhich I took a part, and an experience which had a meaning which was, at tht time, you might say, took me up a great deal. And I try to find out how I functioned in that and what part of me was engaged in it. And I come to a certain classification,

that certain events, certain experiences I have, I have had, belong to a category of myxxkf inner life as againsy many experiences which stayed on the surface.

You see, I try to find out the reason why I want to be serious about life. And it is not at akl a foregone conclusion that I ought to be serious. It depends mant times on the condition in life inwhoih I live. And as kxxxx long as they are satisfactory, I have no further interest to develop, not even if I were religously brouhgt up that I have a desire to thank God that I am alive. It is only when things start to go a little wrong or that I start to suffer a little or that I come in a lab yrinthe, you might sayp and I do not know the way out. Or that certain things, I have a little suspicion that they are not exactly the way I see them. And I become suspiscious of myself, realizing that that what I see may not be so; that there as question in me to really lokk at the experiences if I can, in memory, from a different stand point.

So, this whole problem of starting with a certain amount of self study, is based on the acceptance forst of what I have experienced myself in my life so far; the education I have had and the influences under which I have lived and what I now would call my own code of ethics, my morality, what I think is my life and in waht respect do I beleive or even try to live in accordacne with that kind of an ethical code which I then, at that time, will call my conscience. And, in how far am I, to call it, with the good side, reliable, honest, actually kind, thinking about others, considering? Or, in how far am I weak, a coward? Or, in how far am I really down right too critical, guilty of being nasty, cynical?XXXXAll these things that I trace in myself and I find that I am a misture of a variety of different conditions, for myself, as well as reacting to certain conditions outside of me in a different way, dependant on the conditions which again makes up myself and again, then seeing

that certain conditions effect me always in the same way and that certain friends, relations or acquaintances always being in me a reaction of a certain kind, which if I know myself well enough, I can predict.

So now we are at the point where I am a little bit more known to myself. And I see that then my living constitutes many times nothing else but a reacting to outside conditions or outside people. And that that what I have called and I would like to call, in all conscience, something that is my ethics, my ethical behavior, is based on a certain rule of morality established by the civilization inwhich I live and not necessarily by myself.

Now, I have ground for ~~xxxxxx~~ such things. That is, there are certaintimes when I am a little bit looser, when I find out that I like to fly off the handle or I like to paint the town red or I like to get drunk or I would like to give in to a certain wildness of myself. And I will say, "I forget everything about what anyone else will think of me. I want to be myself. I want to live my own life. I am trhu with my father and mother.. I am thru with the church. I am thru with this and that. I am the master of my own soul, etc, etc." These conditions inwhich I want to follow that what is really in me and that I have tendancies which so often have been supressed is a very good indication that there is something else that is not necessarily reacting but could act on its own accord.

The difficulty is, howeverm that when I do it I very often get in wrong with the people who criticize me, who then do not like me, who then avoid me and if, let's say, I have a tendany of theft, I will maybe get into prison. Or maybe I have really an inclination to get into an argument with a policeman becasue he does not know; he may give me a ticket. So I am agin, in trying to follow what is really essentially myself, certain possibilities and trying to live them out or to actualize them, I am then already bound by conditions which

dictate to me how I must behave. And of course this even more so when I have relationships, partly created by myself or partly that I could not help it but I find myself in wuch conditions where I have to obey certain laws even if I do not like them. Take the army: There are many times in the army that I hate it because the seargent or whoever it is, is an unreasomable human being andI am so and so who knows much better and maybe I have a college degree. And therefore, the poor guy who happened to be the son of the washerwoman who worked for my mother maybe a very difficult example for me to obey. And maybe he has it in for me and he is unreasonable. If I work in a office I have to follow the dictates of a boss. Maybe I do not like him. If I am married and I have said yes, maybe I have a difficult time afterwards because I did not expect my wife or my husband to be the way they are. Still, I have said yes. Maybe I have a household. Maybe I have obligations. Maybe I have a mother I have to support; a father who is bedridden and also need me; a brother and sister who are half mad and still, I cannot let them go. And all these various things in my ordinary life will make me behave in a certain way. I cannot help it. Sometimes I like it, sometimes I dislike it. But nevertheless, if I have anything like a character, I willprobably perfom such duties which are necessary in order to be considered a well brouhg t up, civilized human being.

Again, this has to do with ones conscience. I, many times, behave not in accordance with my conscience but in accordance with the laws as they have been laid down.

Now, you asked ~~me~~ for a universal ethical rule of conduct. There is none. Each person is brouhgt up in a certain surrounding which dictates to him whatever he will be. He may be born in Africa, he may be born ~~in~~ here, or in ~~Europe~~ Europe or somewhere else. He will always be under the influence of that what has been his up bringing, his father and mother, his astrological

configuaration of the horoscipe and the particuler condition in-which he lives at the present time, having to earna living, either in poverty or he is wealthy. All of that determines, at the present time, a certain amount of ehtical conduct. Now, instead of that, there are certain groups of people who naturally are effected by rules, ethical rules or religious rules of certain faiths. Either that they were brought up xxxxxx or, for some reason or other, they were rbought up by that, by thier aunts or uncles, father and mother or actually felt in a certain religion a certain satisfactionf for the problemd which they themselves could not solve and which are solved for them by the dogmatic statements of a religion.

And, to the extent that I do not want to do anything about it myself and take the law of someone else, to that extent I can lead a very nice normal life in accordacne with the law which I do not make but where I am playing safe in order to conform to that law. And gradually I will live then in accordance with certain religious ethical moral rules so as not to offend any one and I myself will not be disturbed.

The whole thing comes down to the question of wanting to see in how far I wish to distubb myself; in how far do I dare to be what I really feel, at times, to be. In how far can I really be what I wish to be in the condition inwhich I live and, at the same time, fulfilling the obligation which I already have or I have taken on to me or, at least, for which I became responsible.

Now, I say the fundamental point is to wake up. This includes that I become responsilbe for that what I see when I am awake. The first thing, when I am awake, means that I see I am myself. I am, at that moment, awake to something I call myself. And that what is awake to that what it xxxxxxx is, sees a distinction between that what stays and that what falls asleep all the time.

This again is something you have to verify for yourself: if the state of awakeness, the state out of sleep onto a state which is different from being asleep, actually corresponds to the possibility of having a separation within oneself of something that is essentially myself and is less and less effected by the outside world, and something that continues to live in ordinary life, functioning the way it ought to do, with all the different attributes of whatever my personality represents, which means my sense organs and everything that belongs to my body or my feeling or my thought process.

So now I have a distinction. I am trying to find now something in waking up which is less effected by the conditions of ordinary life. Andy for that reason, could function by itself without having to react. So, the question of being awake means that in that separation of something that now sees, something also exists which is seeing. And it is this seeing that I now start to trust more than the rest because I know that that what I have always trusted is not reliable.

Again, one starts to question such statements because I say I am a trustworthy man. I am honest. I am really not a thief. I am not this, I am not that. I am alright. Again, I question if I actually am that way or is it because I have not lived under certain condtions which have made me or could make me different? I have said many times," I am not a thief" but it does not mean that I will not steal. It depends entirely on the condition. If it is something that I have to do for my child and there is no money, I am absolutely certain I would steal. And I do not have to be a cleptomaniac for that. It is simply tha I have prevented either myself or that conditions have prevented ,e from ever being exposed to such a condition inwhich I had to react in a certain way. And when I say, "I am an honest man" it always is within certain reason. That is,

within the reason and the limits of my own experience so far.

What do I know now about myself a changable person and myself essentially as less and less changing and more and more reliable, more and more becoming, as it were, untouchable? What is it that I now know of something that I could call inner life which has a meaning for me, which is more permanent then the meaning of my outer manifestations which will change in accordance with the general atmosphere or the wind or the rain or whichever way the wind blows? If I see myself in that way, that is, if I try now to put myself as I am in ordinary life in relation with different people, I start to question how I behave towrads them and for what reason do I behave like that and not other wise. And there are a variety of possibilities inwhich I muts see myself because I want to find out. I have to find out something about myself. I have to find out if such statements that I am a changable kind of a person or that I am moody, that I am decendant on other people, that I react. I want to find out if that is actually so or are there certain moments which I would call more essentail, inwhich I am always that and nothing in the world could change me. Sometimes I make the statement that I say, "I am that nad not even God can change me." And I mean by thatm that what I would consider the highest force possible is unable to chnage me because this I am. Many times I can say it regarding a certain dexterity. I can say, "I know how to do this. I can speak French. There is no question about it. Not even God can take it away from me". I can say, "I love animals. There is not question about it. I love them." You see? I can say "I can go without food for 24 or 48 hours simply because I know it by experience, I have done it and not onw can tell me, "You cannot do it."

So, there are certain statements that I now gradually put on the other side of the scale of something that is permanent for me

and starts to belong to me.

But the big thingx that is still missing is that what I am, am I that in all truthfulness or is ikx there something in me that starts to cover up what I am or rationalize about what I am or find certainkx perfectly good reasons so that I can accept that what I am instead of having to accept something that I do not like?

So now your universal ethical conduct relates to what I call ones I. For ones I, a certain condition of life is necessary. I will be ethical regarding that I if I understand my essentail values and protect them so that they will not be hurt and also I will create conditions inwhich they can live. This, for me, becomes essential because the I of all people is the same. Again, a questionable statement. But it simply means that every person, as a personalityx representing whatever his thinking and feeling and instinctive matter in his brain represents, always is different in whichever way they have lived or been brought up. But, the relationship of them towards their own I is like a relationship towards something that is away from Earth and belongs to a different level and a different plane. And when I say, "All I's are alike", even that is not entirely true but it is true to the extent that the variety of manifestations on Earth is all falling away when I look at my I being separated from that what is manifested on Earth.

With other words, I am trying to find something that is not subject to the laws of Earth, is away from it and, at the same time, when I say, "I am awake", then that I is linked up with the possibility of a different kind of life which, I say, is on xxxxxxx a higher level and is less diturbed.

Probably there are steps in such possible development. Naturally it has to do with a possible evolution of man, one level after another. So that even tge next level may not be as ideal as would

be the level following or the level following. All if that is, to some extent, theoretical.

My first step, at the present time, is the step I can . I am interested in that what might pull me up to that step and, for that, I may need the knowledge of the experience that another step exists which, because of its influence of still being higher, helps me to reach the middle step. So, you see, since everything goes according to the rule of three, that what I am at the present time on levle one, I would like to go to level two by means of having the effect on me, the attraction of level three. So that I now try to live in accordance with certain principles which belong to my essence. I try to understand how such essence would be, would behave, would actually be, that is, exist on a level of three, in order to reach the level two which is my immediate concern.

This is now the universal question: Am I , on the next level, already universal? Natirally, I am not. But I am better than I was on Earth because many of the things that are like ordinary manifestations, I have left already alone and, being more essential, I have a realization that I am, in that sense, pure. But I am not as yet at the point where I can say, "I am all pure", or "I am infinite".

Now, you see, there is a little philosophy in that? Where is it that I could say for myself that I could become infinte if I am still living in finiteness? If I am still living under certain laws and the next step is less laws and the next step is less laws, where will I ever reach the form of unity? According to Gurdjieff, if I would go to the Absolute I would then live under one. Three, being the next step from which I would come, it would be then united as one and this oneness would represent, in this oneness, all finiteness changed into infinity.

Well, it is x very difficult to understand. And it is a difficult

thing even to experience because one does not know what oneness means. But that is why I say, "In the beginning I will approach the possibility of being awake the more one I can become." If I, in the three centers that I now represent, could unite for myself in concentrating and focusing in that what I really ~~want~~ wish to do with all my heart, with my mind and with my hand, I would then resolve that what I am in a certain unity inwhich the different functions have disappeared. And the level of being would be a little higher altho it would recognize the component parts out of which it grew into that what is now a unit and therefore I would be if I were awake. That for me, at the present time being on level three, level two becomes for me universal. Level one becomes, for me, God. If I reach level two, level one has become universal and the next one, which might be four, has become God. so that the next step would be from level two; two - four- three. Again, step wise. If I am on level three, I consider God on fibe. I consider universality at four. And it goes like hits. But again, what does it mean?

It means that I, ay the present time, understanding that kind of principle of life, will try now to live in accordance with the principle and then hope to reach a certain level which is different from where I am. And therefore, the simple statement is, "I am asleep and I wish to wake up", simply means I am at a certain level and I go to another level where I am awake. That is, where I am more free, where I have more understanding and where there are, because of such more freedom, less laws; where I am more essential and where I also am more permanent, that is, closer to permanancy.

All these things of course are words because Iam living an ordinary life and all the time I am in contact with ordinary life which, for me, has an attraction. And now, when I talk about a universal ethical value, I have to apply it in my daily life. And

first I say, the ethics I know, the religions I know, the golden rule of Pythagoras I know and things of that kind I use, for the time being, as a substitute for something that later on will become clear to me and I can say, "Yes, this has more universal value because it applies to all mankind instead of just me or my family."

What it necessary to be done? That what is at my hand. It has to be done here. I cannot afford to leave things as they are and hope for the best by eliminating now and running away from it and then hoping, let's say, to be a good Christian when I am a missionary out in Java somewhere. I have a task to fulfill as an ordinary man in ordinary life. And I wish now to be effected by the possibilities of growth in such a way that I will fulfill this task and pay for this task and, at the same time, try to use my life as it is in order to get to a different kind of level or a level of more freedom.

So, work means I have to apply something I know in my head, which has a vision, to something I know I have to do with my feet. What is it that my hand finds to do, what my feet has to do, simply means that I am living with my feet on the ground, performing the tasks of ordinary life that are ahead of me. In this, I have a motivating force that is my feeling with which I wish honestly to achieve first that what I now am obliged to do because I accept my life. And the second is that I wish this life to be in as good a condition of further development as I can create.

Now, regarding children. I can only teach then when I am. I cannot tell a child, "Do this" and not do it myself. And many times when I am with childten in the presence of them, I do not want to use words but I want to work with them. I want to show them by my behavior that something in me is motivating me essentially. And, in that way, I do not need words. When I want to teach them, I do not tell them "Do this" and then go and sit and read a newspaper myself. I work with them. I play with them. I tell them how to do it. I

show them. I tell them, "Here is a hammer. You drive a nail in like this", and you do it. "Now, you do it". "You saw." I saw. Good, I saw. I do this. You see, I play with them. I make a world for them. I create ~~xxx~~ for them something as I am a child but I am a little older and I tell them. And, in that way, they will start to trust and also they will know what I am talking about and then they will want to do it and for them it becomes an adventure.

If one loses contact with a child by sending it to school or sending it out to kindergarten, altho it may be very nice, or sending them out with a nurse so that, for the time being, it is alright or have a baby sitter so that I can go to a cocktail party, it is quite wrong and it is not education. It will not help a child. In reverse, if I am with a child as if I then could behave as a mother and I take the responsibility as mother and father simply because I have children, that means, for the time being, I am not anything else. I am father and mother and that is all. And maybe there is no time for artistic development, no time for friends, no time for vacations unless it belongs to the household. If I have an obligation of a household and children, I take on an obligation and that obligation also has to be fulfilled.

So, how am I as a father or mother towards children? In the first place, make them feel that they can trust you. Do not tell them anything that you cannot fulfill. Do not tell them, "Do this", and then you do not do it. Do not tell them, "You ought to do. I can tell you but I myself, unfortunately, I cannot." Find the simplest things that you can do with them and work with them, and then they will have the fun and probably be very inventive and

probably can teach you.

In doing this, you mke yourself whay you are. And thenw when you are, you can give. If you are nothing, you cannot give anything. For instance, you tell them stoires. If you can, do n not read. Tell out of your experience, out of their experience. Build kit up, give them funny names; it does not make any difference. Act for them. Stand up. If you talk about the flag, get up, salute the flag. Do something for them. If you are a giant, you stand up and become a giant. If you are a little mouse, you say what you are. Change your voice. Act for them. Build for them. This is their imagination, their fantasy. It depends on their age, naturally. But, at the same time, it starts already quite early. So that they find in their household, in their h me, something to which they want to come and which they will r member as log as they live. Exactly at the time when they need it most, then they will recall that kind of love, one calls it, affection, real consideration, real pedagogy, not education, not knowledge, but being. Experience which you share, trust, all such things, they beling to it.

So, how can I be when I am with a child? By being. I cannot give anything unless I have it. And if I then, when I have it and I give it, I have it ten thousand times more because I gave it. You see, this question of wishing to give is such a thing that is entirely different from giving a book. It is a communication, a sharing. And with this sharing I establish in the other, natutally the receiving of it, but also I establish a relationship. And then that relationship and my attitude of wishing to give, the three of them together become something very important. And on that, grows something that is out of this world if I do it right. If I do it

unselfishly, if I do it without wishing any return and particularly with children. A child does not care. He does not even say thank you. If we make him say thank you, we spoil it immediately. A thing like that has to be given like the sun gives light. Do you think the sun bothers about you, sitting in the sun or in the shadow? The sun shines because it wishes to shine. That is life.

Communication between people is: I am. Only it must flow over simply because I am. And I am fed by something, not from the outside, but something that comes from inside and constantly will bubble over at the boiling point almost, simply because I am, you might say, fill ed with feu sacre. It is sacred fire that has to be in a father and mother in their live for their children, will at time ehable them to be patient, ti understand them, to take thier time, not to insist that their own wishes are reflected in the child but they will see what is the child, what can the child be, what is its tendancy. How can I meet it? How can I put around the child an atmosphere inwhich the child will grow? And then I ,as father, how can I help maintain that?

All of this belongs to your ten commandments. There are no more. It is a question all included in trying to wake up. If you wake up, you opne for yourself an entirely different kind of a world. A world you never have see; a world you never have dreamed of even. Yo did not even dare to dream. Buty when one starts to taste that kind of a possibility, that kind of adventure, then there is something in one that is kindled and you say, "Towards that I wish t o go." It is hunting for the golden stag as I have quoted Tagore every once in a while. I do not know which way I will go but I wish and I hunt for the golden stag wherever it is.

Then ones life has a certain value and on that value I stand and no one in the world can tell me differently because they do not have that kind of an experience. And, if they do have it, they never will criticize me. To some extent, maybe they will wish for themselves simply because one exhudes it, one proves it, one is this being, this is-ness. That what I am, that must become apparant. Exactly the same as the sun, according to Gurdjieff, it does not give off any light ar any heat. Nevertheless, for us, that what is the the sun in oneself is the brightness of our mind.

It is a long dissertation on the ten commandments and even there is only one. Still, it is life. It is something that we must remember in daily life, in the week, in experience of the day and in whatever we do. And to come down to it every once in a while, when we are by ourselves and we wish then to come to terms with whatever it is that one wishes and to be honest about that and to really, to dare to face it because we really want to grow up.

Deep in us there is always that kind of a question. I wish to grow, if I only know inwhat direction to go. And many times I sacrifice many things, hoping for the best. And I go on a certin road for a certain length of time or I go with someone who claims that he knows and I find out and then I have to return and I am back again to the same place and I am disappointed. And life gives ones that. And it is too bad ot gives it that way because there is nox particular school for that kind of a thing. And sometimes it looks as if I have to experience many things before I can actually extrate form it that what is good.

How can I, in my ordinary life, without having to spend so much time going left and right, find something that really belongs

to me and is of more value? How can I find it? Only if that, whatever I do now, in whatever I do in ordinary life, in whatever I experience, that I try to cultivate the attitude towrads it of somet ing that could be independant of that kind of manifestation. I assure you there is no other way out. You can go in any kind of a direction if you wish. And you will find finally that if it goes a silution, this is the solution.

I do not want to say that Gurdjieff is the only one who gives that solution. There are mahy many different kind of relgions and if you read them from the standpoint of what you now know of a key of objectivity, you will find in many religions certain things that are reminiscent of it and you will say, "Ah, that is what is meant." So, it is not at all that Gurdjieff has any particular kind of monoploy. And, for that matter, you can can go in to any direction of Zen or mysticism and find perhpas what you wish. ANd, it does not matter, as long as you find it. Because for your life, something has to be that must remain in existence. And if you do not want to kill it, you have to open yourself up to the possibility of that evolving. And if you do not, you will kill it with your ordinary, obdinary life, your nicetie s and your different ways of behaving and not wanting to offend so and so and not living in accordance with whatever was an ethical rule that has been established.

If you do not want to do thus kind of thing, which I call murder of ones magnetic Center, of there is still something in one that says, I have a conscience of a certain kind; no one knows it nd it is nobodies business. And I want to talk to it when I am alone. And when I am not effected by others who tell me to do this and that. Then, perhaps, I can find within my own little world, small as it is, the possibility of growth. If that

is there, then there is a certain motivation in my life. If that is not there, I will gradually, time and time again, little by little, kill that what is essentially myself. And afterwars I will simply end up by being a very nice ordinary kind of a human being without any further aspiration. And all the various things that I am engaged in, in ordinary life, all will run their own fate. That is, I will become blunt towards them and I will lose interest and I will go from one thing to another trying to find nand I will not find it. The time will be then that it is too late.

Now is the time to find out for yourself and to come to a certain conclusion regarding it. And to be honest regarding yourself and to say that "I wish" and also to say. "I do not wish." And then ~~xxx~~ stay away. It is right. I said that last time. You must be open about it. You must never do anything because someone else tells you. You must do it because you wish to do it. That is your life. Otherwise how else could you become repponsible for it if you take someone else's words? You must never do it because some one else thinks or wishes it for you, hot even your father or mothers, even if they love you. Not even any one who does love you and says, "You ought to do this." Eevn that you can oppose.

That what is your conscience is more important that anything else in the world because it could become your God. Your God means that it is something for you that is existing that could actually remain, that could actually be, let's call it, ~~xxxx~~ fed, be in contato with, for which your ordinary life now, beautiful and lovely as it may be, could be used and for which your ordinary life at the present time exists.

Do not make any mistake about it. Your ordinary life does not exist simply for the purpose of you living it. It exists for a

definite purpose of the Earth. And, in that respect, if I understand it and I am willing to maintain it, to help it, I find my place. If I do not find it, if I do not know anything about it, I maintain it just the same. And after some time, when I die, the while thing goes anyway. But, if I wishto maintain it, then I am in line with the possibility of understanding the purpose and the meaning of my life and perhaps then, in my life, there is a possibility of developing something in me that could become more permananet and could also understand eternally that what really motivates the totality of all life.

Maybe it is a motivation for living. Maybe it is something that I really, because it intrigues ~~me~~ one to see that I find the possibility of a solution in my life, even in ordinary living that I have it, something besides that what I do. I know how to do it and where I am while I do it.

These are the critical points. This is essentail for ones life. And now to come down to Earth. How does noe do it? How does one wake up? What is necessary for this process? For that it is necessary to make an effort. It is as if one is alseep under covers and the effort: You take the covers off with one swing of ~~yayr~~ arm and there you are. Now you get up. It is this. This determination. At times I say, I know I am asleep. I am a little bit awake. I know that, I must work. What ~~can~~ do I do to work? I try ~~to~~ at tht time to make myself, regarding that what I do, one. That is, I make an entity of myself and I do what I do with all my, myself; not allowing anything to interfere or having in one thoughts that enter. But, for that one moment, I am one regarding that what I wish to do, what I wish to think, what I wish to feel. And I will exclude everything that has to do with associations,

everything that has to do with the desires of the body, desires of my feeling or desires of my mind. I will try, at that moment, to make that effort to be awake for myself. And then, as I am awake, I will try to see that what I am engaged in and that what is engaged in certain things. I will then try to see that as it is, not as I wish it to be or as I hope and feel like, but as it actually is. That is, the truth about myself, the truth about my body; how it is, without my feeling entering, without my thought entering. That is, I wish to see my physical behavior without any other center interfering. I wish to bring about a relationship between my mind, having in my mind the possibility of work, knowing what is involved, and that what I now see represented in the behavior form of my physical body. I then wish to record that form of behavior without any feeling; that is, impartially, in some section of my brain which needs further development. The only time when I can be impartial is when I am free from my feeling, when I free from my thought. I am free from my thoughts when I do not live in my memory and when I am not living in hallucination or an expectation. I am free from my feeling when I eliminate the connection between the feeling center, so called, and that what is my body.

When I observe, when I become aware, when I wake up, when something in my mind is registered regarding the behavior forms of my body only, for the time being, it is my physical behavior that I am interested in. I then make statements, "I walk. I sit. I do this. I do that. I touch this. I walk to the door. I turn the handle. I let it go. I move my arm. I sit." Things of tht kind, I become aware as the Buddhists say, "with all mindfulness that U exist and nothing else exists in the world."

This is what I mean by the concentration of that kind of fusion of being one. Nothing else exists. It is difficult, because after that, after I make this kind of attempt, the laws of Karth will draw me again back to the condition of Karth and I will fall back immediately in to thought processes or feeling processes. And again, when I know that this is the case, I am asleep. I will not know that I am asleep. I will not know when I fall asleep. It goes without my knowledge really. And, at times, a little afterwards, I remember that I have been awke, I remember that I have fallen asleep. At that time, again I make an effort at that moment to be awake.

This is a long laborious process. But it is interesting because it enables me to find out certain things about myself which I never will find out otherwise. And it also enables me to make a statement of "This is the truth about myself."

In order to be impartial, in order not to think in the past or in the future, it means that I have to be at a moment. Impartiality is linked up with that of the existence of myself as a moment and the being awake, the realization or the awareness of being that what I am at a moment when I am that and to register that in my mind which is not, you might say, separated out or which is singled out for the purpose of developing what we call now a faculty of objectivity regarding myself; a faculty which belongs then to what in the futrue might become I. That is, the dependable I, the non-changable I, untouchable I, that I am, whenever I say, "I am," always the same.

All other forms of I are little facets of this one I which could be a central point or a central entity which, for me, gradually should become the solidity of my being.

So, the whole process comes down when I say, "I wish to wake up", is to understand that at that moment I must make an effort. It will not come naturally because nature will not give that. Nature is Earth for us And Earth is not interested in us leaving Earth. Again, do not make any mistake about it. Antyhing that has to do with Earth and that belongs to Earth is not interested in evolution. It is interested in evolution on the scale of Earth which means after so many million years gradually the planet Earht will reach a state of a real planet. At the present time it is called an unfortunate planet. It is at a very difficult state in the so-called cosmic ray. And after many many years with the growth, as it is called in Gurdjieff's system, the involutionary growth, the evolutionary growht will also take place and will bring Earht up to a certain level of the planets, like Mars or Venus and so forth. In that wat, Earth is interested, in you want to say, the totality of mankind in interested in that possible growth of becoming what it should becom after many many years.

But man cannot wait. And man is, in that respect, not natural. So, when I talk about work, we talk about an unnatural tandancy in man. And not in the possibility of development along ordinary natural lines, but in the development of something with which man was bron and which did not belong at the time of his birth, but it was a representative of in man or real life, which life temporarily took on the form of a human being and maintainted itself as a human being on Earth and fulfilling a certain life span which was or is or has benn allotted to him.

This form of life, I am talking about the essential value of living, is in all men. This can never be denied. It is when they are young and it is apparant. Gradually it seems to die. In reality it receeds. It is covered over. At times it can be

awakened under the influence of certain shocks. It can be all of a sudden brought to the forground and then one is essentially different. Sometimes, under the influence of drugs, it can be awakened. Sometimes, under the influence of alcohol, it can be awakened. It comes to the foreground. It is not used to live on Earth; therefore, it will hide. It will go back again. Nevertheless, each person can have that as a possibility of development.

At the same time, no one knows what will be the possibility and what will be the probability. Unless they try, out of the totality of all possibilities, very few will probably want to work. You can sad that is a sad thing. At the same time, it is not so sad because the human body is made up of many, many cells and only a few belong to the brain or the heart or to sex. So, there are certain organs and certain necessary functions for the totality of what we call ones body. In exactly the same way, the totality of mankind is made of man as cells and there are not so many people necessary for the maintenance in the form of organs of the organic kingdom as a whole. So, whatever is as a possibility for all cells simply becomes a probablity for a few cells. And, since we do not know, we do not have to consider who doesn't.

The question is, for us, do we wish and want to make out of the possibility a probability in our own lives? And so, even if we start, it does not mean that they will be successful because work depends on many things as one goes along and it depends on a certain amount of courage. That is, if I wish to continue to see what I am and really come closer to the truth and do not want to see the truth prematurely, but actually develop in such a way that if I do see the truth, something is already in me born or has developed, on which I can then, you might say, rest or return so that I am not particularly hurt by that what I see.

For that, I need a spirit of adventure and also a wish really to grow and not to be afraid of whatever it may be. This would become the strength of ones character in wishing to evolve if it is possible in human life, in a certain way, faster than mother xxkxrxEarth would give it to us if we allowed mother Earth to takes its own course.

Mankind can grow. Mankind, certain people, have the possibility and the probablity and the actuality of growing faster than the rest of humanity. And, in that respect, probably answering the purpose and their lives quicker or easier or better or with more understanding. And it is really this inner motivation of feeling that one has a funcion to fulfill; not just to live, eat, drink, sleep and die. But that, besides that, there is a possibility that ones life can represent something that looks like Helping to maintain that xx what is all existing.

Again, it is not religion I am talking about. I am talking about the possible development of man as he is into a human being as he should become. And the assumption that that what he is at the present time is not complete and that there is a possibility of growth and also, to some extent, according to his conscelnce, the necessity of his growht.

For that, one has to make that kind of decision all by oneself. One should not be influenced by others. And one has to see in how far the probability can become realtiy and what difficulties there are in ones own life which effect it and which prevent one from further growth. So that, at times, when it becomes a little bit too difficult, when it is probably too lonesome, when one does not know, that maybe at such times one deviates and goes off on a tangent and maybe never to come back and maybe to come back later. It is not a road of roses roses. It is a road. And it is a road for work. And it is

a road where actual effort can pay off. But it is an effort and we must never forget that things are not just given to us on a golden platter for us to eat. No, we have to eat. We have to probably go out and make the food also. Maybe we have to use the raw material s with outrselves, whatever we have, to change that into the form of food which becomes palatable for xx ones I.

This is the purpose of life. All of that is like ten commandments. All of that has to do with ones psychological value. All of that has to do with the possibility of an equilibrium and a balance within oneself so that xxxxx in ones life one actually answers to the two points of reference. One is the acceptance of life on Earth as it is in whatever conditions one lives. The other is the possibility of growth towards something that I call my higher nature or that perhaps, at times, I would call going to God or His Endlessness or infinity. Sometimes I can say it is maybe my higher state of emotion, my higher state of intellect. Maybe it si true. Maybe I have, at times, aspiration. Maybe, at times, I am effected by conditions of life which at that time may be so fortunate that they create a condition as if it is objectivity.

I do not want to say that it cannot exist because of all the possibilities, the permutations and different cobination that could exist as far as the possibil ties of Earth are concerned, it is conceivable that there is a certain condition inwhich objectivity appears. It is very strange but sometimes it is as if the conditions are s ch that nature is not nature, and that in that kind of a state, if one is there, one is as if not on Earth. And one experiences this, not necessarily as such shocks which one does not forget, but very often as a result of attempts of wishing to work; that, at times, it is as if then there is already a connection with something of a higher nature and I say, "It is not me. It is something else".

It is the same kind of thing that is reached by those who are religiously trying to perform certain tasks. It is by those who follow whatever they call their obligations and answering to the obligations that life has place on them. It sometimes can be expressed or, you might say, realize or experienced by certain people who do know a certain trade very well. As if, in such a trade, all of them is there and that no one in the whole world can tell them differently. I have mentioned this before. I have mentioned Hans Sachs, for instance. It is the obyavetal; the simple man but a man who does know. And for that he does not have to be ashamed.

If I can learn not to be ashamed about my wish to become one, if if can learn that no one whould try and dare to take it away from me and that I, by standing on my own feet, can actuallt defend it if necessary. But, in any event, need not react towards any kind of influence in the form of criticism or laughing or making it ridiculous. If I can stand up for myself, knowing that that is my life, and, come hell or high water, I will wish to continue in that direction and gradually find out the truth about myself and the truth then as I see it and then as I wish to live it. Then the world will take on an entriely different coloration and there will be a accent which will remain permanently within oneslf. And that accent, that point of gravity, will be indelible. It means it will not always be there. It will be eternally there. It will not be subject any longer to any laws. It will have reached a point inwhich all dimension, both of space and of time, have fallen away. And that is the centrak point of existence; from there it starts to grow in any direction, becoming a sphere, endless. That would be as if one is, at that point, one with His Endlessnass since there is no limit.

Such moments maybe one wishes. Such moments one cannot have all the time. Such moments, maybe once is enough and, for the rest, one has to have towards this, this wish of commandment, this wish of

universal ehtical values, something like dedication, something that I really wish. And when I come to tersm with myself again, that I, for myself, then become verty simple and say, "Tommorrow I will do this. Maybe now I will do this. I will try to become what I should be. I am a child, grown up, old man all in one. I am a human being on the orad to develop into, if I can reach, harmonious man, whatever it means." It certainly will mean more balance regarding that what I am supposed to do and I do willingly and that what I feel as an obligation towards my life, towards my private relationships, towards my God within me, towards my conscience, and then I will be actually what I should be.

Maybe we work. Maybe we find it, theoretically first. That is the only way. In truth, it is the only way because all other roads remain subjective. So, work. You know what it means now. It is that effort. It is that effort with which you become serious. And it is that effort you are not going to just pass by but at least five times a day for the next week you will remember when you think of work what we have talked about: How to make the effort and, difficult as it may be and sometimes incomprehensible, sometimes not knowing at all how to do it, you will make an attempt to be one in that what you do. At that time you will be awake. This, let's say, is a general task. It is a task on which you do not have to report. It is a task for yourself. You keep it. You do with it what you can. Try to live in accordance with it. And pray to God that you do not forget. Good night everyone. I wish you a good week.